August 18
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.*" BOOK OF MORMON, 3 NEPHI 18: 15.

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PIONEER HERITAGE*

ELDER J. GOLDEN KIMBALL
OF THE FIRST COUNCIL OF SEVENTY

I AM very desirous that what I may say to you good people will be under the influence of the Holy Spirit. I have been in the service for a long time. If I have ever been vain—and no doubt I have been—I think men are really more vain than women, and that is a hard blow!—I have no ambition at the close of my life other than to serve God and keep His commandments, to give service, and to do my duty.

INDIVIDUAL REVELATION

I do not know that I have ever had a greater desire in delivering a message to the people than the hope that the Lord will burn it into their hearts. After years of experience I have learned that it is not what you say that counts—it is what you feel. It is not what the speaker delivers—it is what he thinks. If the Latter-day Saints are to fulfil their destiny among the children of men they must do their own thinking; and men and women and children in this Church, if they keep the commandments of God, and are under the influence of the Holy Ghost, are entitled to inspiration, to revelation, to dreams and visions, for their own salvation. But that is as far as they can go, and any person who thinks he is living so close to God that he can direct this Church, unless he repents, will apostatize. God never gave us inspira-

*Address delivered at the first overflow meeting of the Ninety-seventh Annual Conference, in the Assembly Hall, Salt Lake City, Utah, April 3rd, 1927.

tion and revelation that we might take the place of His living prophet.

I am a believer in looking forward, not downward. I am not a believer in looking backward, except for wisdom and for the experience that others have had. With me it is the future. But there can be found a great vision in the past, and what Brother Neff has said about the brethren in the Hawaiian Mission can be said of other men. When I think of men I think of my father. He was a young man—they were all young men at the time of the great apostasy, when there was not a quorum in the Church, from the Presidency down, that was not shaken—when Hyrum Smith, the Patriarch, the brother of Joseph, whispered in father's ear: "You are to go to England for the salvation of the Church."

One thing I desire to place before you is this: Our people are sensitive to some things; they are full of criticism. God never created a man that could please all the "Mormon" people, and if anyone ever tries to please all of them he will fail. The Saviour did not please all. They crucified Him and killed His witnesses. And so it has been throughout history.

Some people do not think men can write anything by inspiration and read it; but I want to ask the people, after all the experience I have had: How can you tell when you have the Spirit when you pray, and when you administer? I have never been able to tell until it has come, and when it has come to me, and I have thought I had it, some people did not think so.

RECORD WORTHWHILE IMPRESSIONS

I have before me, in a written document, something I am going to say. You may not remember it, but I will say it anyway. I never have written a book in my life and never will, but I have written thousands of things and pigeon-holed them and never read them to anyone but myself. I want to advise this people: If the Lord ever does give you an inspiration, write it down and remember it. If Joseph Smith the Prophet had not done that you would never have had some things contained in the Doctrine and Covenants. I have in my possession an inspired writing by my father that no one in this Church outside of a few of his family has ever read, and no doubt it never will be in print. Why? Because it was given to Heber C. Kimball for his own good, for his own encouragement, and it would surprise you more than anything you have ever received if I should stand here and read what God revealed to His servant, Heber C. Kimball. But it was not for the Church.

A NUMEROUS POSTERITY

I am about to read something to you. You know I am a native; I was born in these valleys, up here on the hill, six years after the Pioneers arrived. I do not remember much about their hardships and about the famine. I recall that the first thing these

great men did, President Brigham Young and his followers, was to select their inheritances. Heber C. Kimball had the privilege of taking one of these city blocks. And now his posterity are a race of people numbering, we think, more than two thousand. He went up on the hill, dug the rocks out, and built a stone wall around the block.

I will read to you from a talk I made in San Francisco about four years ago. I have never delivered it or read it since. I desire to find out what you think about it. It is about "The Most Beautiful of Cities", and it begins with a quotation.

"THE MOST BEAUTIFUL OF CITIES"

Kenneth L. Roberts said:

There is frequently a peacefulness and tranquillity about various ancient things, like old furniture and old books and old clothes and old cities, provided they were good before they began to grow old, that tend to soothe the minds of those who associate with them.

The inhabitants of the youngest states and the newest cities are the ones that emit ear-splitting screams of wounded pride and injured innocence at the mildest and most justified of criticisms. "Mormons" may modestly advertize Salt Lake City as a wonder, or an enchanted city, and it might sound by comparison with New York, Chicago, or San Francisco like a child's description of a new henhouse, which may or may not be an exaggeration. I read Brisbane's comments on his journey through Salt Lake, and, being a native, I branded him as a poor humourist.

I am told, in a mild-mannered way, that Salt Lake City would have had a population of 500,000 people, if 350,000 hadn't gone to California. We have a process of cleaning our city of all growlers and kickers. We smoke them out, and then the atmosphere clears, the sun shines, the grass turns green and the flowers grow, and we honestly can claim Salt Lake to be "The Most Beautiful of Cities."

SHAW DESMOND QUOTED

The following excerpts were taken from an article entitled *The West as I Saw Her*. I read the article while in California, and if I had not written it down I never would have had it. The article was written by Shaw Desmond, Irish author and publisher, and appeared in the March number of *Scribner's Magazine*. It is based on the writer's experience, gathered during three visits to America in which he spent nearly a year, lecturing in the chief cities and covering about 50,000 miles:

There is a City of Dreams in America as little known, so far as I have read her guide-books, as one of Rider Haggard's *Lost Cities of Africa*. Nobody that I have met in America knows anything about this city, and this especially applies to those who say they have visited it.

It is easily the most beautiful city I have seen on the North American Continent. I think it must be one of the most beautiful cities in the world, and the way to it in midwinter is hard and cold and cruel; then, all at once, it burst upon me, "My City Beautiful." I was running into Salt Lake. Once more I, with whom the Indians had ridden along the

invisible trail by the side of which the iron rails had been laid, as seen by the eye of imagination, was looking at a tented wagon, at the "prairie-schooner" of the old days, about it a body of silent men, with mouths of leather and jaws of steel as they broke through the last pass in the mountains to find the land of promise laid out before them with the snow-capped mountains eternally sentinelling, [Do you feel that? I feel it in every fibre of my being] inside which they were to build their city, the city to be the most beautiful of the cities of the Continent.

Europe believes two things about Salt Lake, and believes them periodically. It believes that every man there has at least four wives and that every now and then its streets "run with blood." (Europe still has confused ideas about avenging angels.) My first difficulty in Salt Lake was to find a "Mormon." A red-faced man in a wondrous uniform of gold and crimson with a badge in his hat looked like the real thing, but, upon near inspection and conversation, turned out to be a Baptist, and a red-hot Baptist at that. He had some mystic job at "meeting strangers," though I did not find that he "took them in." I rather think they had to be Baptist strangers. Salt Lake City is the city of shocks. I received shocks to every preconceived opinion I had ever had about the "Mormons"; not only did I discover that plural marriages are unknown, but that it was quite impossible, save by a doubtful effort of imagination, to separate the sheep from the goats, that is to say, the "Mormon" from the Gentile; and to you, kind reader, I leave it to decide which are sheep and which are goats.

I discovered a quiet respect for the "Mormons" by their Gentile friends, a constant and ever-flowing tribute to "Mormon" industry, "Mormon" art, "Mormon" initiative. The "Mormons", I discovered, were not 100 but 101 per cent. Americans, obvious by their loyalty to the American flag, proud of their American citizenship, and proving it all by shedding their blood under Uncle Sam in the Great War. [By the way, the Kimballs were just as loyal, for Heber C. Kimball had thirty grandsons in the World War. I am happy to say that not one of them was killed—and they did not run, either.]

I hold no brief for the "Mormon" outlook, but in a rather lengthy stay in Salt Lake, during which I was afforded unexampled opportunities of investigation free from "suggestion", I accumulated enough genuine data, checked from gentile sources, to cause a revelation of the real "Mormon" whenever they are given to the world. I made hosts of friends at Salt Lake, where I lectured to all sorts and conditions of men and women, from the Chamber of Commerce to a lecture under the auspices of the University of Utah. I came to the city without expectations; I left it with the picture of its icy snows, under the dawns, descending, as I lay in my room with its glass walls, left with the memory for all time of its broad streets, of its giant organ, upon which my "Mormon" friend permitted me to play, of its white "Mormon" temple, its lake of the dead, and the limitless sage and salt surrounding it. It remains for me a remembrance unforgettable.

Every "Mormon" ought to lift up his voice in praise to God that He led those great prophets and their people to a place of safety. Think of it for one minute! My father, among the rest,

was driven from his homes five times! No wonder they felt to praise God and dedicate this place to His service!

I have now come to what I want to burn into you, and I wish the Lord would give me the power to do it.

A NEW GENERATION HAS ARISEN

It ought to be self-evident to a pagan that arrogance and earthly power can vanish overnight; all that is not built upon God shall fail. To trust to material standards of strength brings calamity; material force, as apart from God and opposed to Him, cannot succeed. Why can't race "Mormons" understand that?

A new generation has arisen! The people seem so content, so free from all concern; but, like the Jews in the days of Joseph, they can be hurled from their high position into the bitterness of slavery. And we are going into slavery and bondage and debt as fast as we can go!

We older men think our story should be told of our pioneer fathers and mothers, and the faith of our ancestors, and we write a book, preach a sermon or two, and think our task is ended.

GROWING LAXITY

At no time in the history of the Latter-day Saint people has there been greater danger for the new generation. The danger comes from ease, idleness and luxury; and there never was a time when the people were spending their means as prodigally as now, and ever reaching out after material things. The prodigal dollar seems to be swallowing all that is great and noble with some of the new and rising generation. To my mind many of the "Mormon" people are becoming content and self-satisfied. They show evidence of falling down in their spiritual efforts. I know it takes courage to say it. I know that if we say anything to criticize the "Mormon" people they are disturbed. It seems to me that a great deal of that which has been gained by faith, adversity, sacrifice and years of hard work is being let loose of by the thoughtless and careless. Our fathers and mothers died for the faith; and we are living on the faith of our pioneer ancestors. Another generation has arisen, and in the very instant of our self-content the silence is broken by our being hurled from our mighty purpose.

GREAT BURDEN OF A MIGHTY WORK

Joseph Smith, the mighty Prophet, was chosen of God to send forth the message of salvation to the children of men. He was martyred, but that was not the end. It was the beginning of this great work. President Brigham Young rightfully succeeded Joseph Smith, and his followers with him fled to the Rocky Mountains. Brigham Young led the way for the first trekkers in the year 1847, and he and his followers were the original builders

in what Daniel Webster christened "The Great American Desert." On entering the Salt Lake Valley divine intelligence at once manifested itself in all his deliberations. "This is the place." Why, to some people that has become a chestnut, a hoary chestnut! But it was inspiration from God. "This is the place." There beat in the heart of this great man—he was a master, a prophet of God—a great load of care, the destiny of his people! How I have suffered for just being the father of a family, bearing the destiny of my children! And here was a great prophet, with the destiny of a great people.

STEWARDS FOR GOD

One has to believe to understand the destiny, object and purpose of this people. The leaders understood and believed; they knew; God revealed it to them. President Brigham Young and his followers said: We will make this barren waste bloom and furnish clean, unsullied wealth for thousands of poor people from all over the world who have been crushed under the Juggernaut of our Christian civilization; we are going to plant them under the shadow of the Rocky Mountains; we will create an Eden out of the desert; we will lay out townsites, cities, and build churches and schoolhouses, and raise wheat and vegetables. God's children shall be converted to the Gospel of Jesus Christ, and be given land. They shall have a chance for life, liberty and the pursuit of happiness. They shall know their toil will bring them some returns so that they can have a home and a hope for the future. It was a big thought, a great idea, manifested by divine intelligence. He was a prophet. He had a vision of the future. These great leaders did not want the land and water for themselves; they wanted men to be God's agents, stewards for God, and hold the land in trust as a sacred inheritance. This land was to belong to the lowly of the earth and to be saved for the hewers of stone and the drawers of water.

NO SPECULATION

When I think that my father, who had his inheritance, owned the land where most of the Capitol grounds are, and away off to the left, I remember that he took these poor English people that had emigrated from Europe, up on the hill, showed them a lot, and asked them if they would build a home; they said they would, and it cost them two dollars and fifty cents. Heber C. Kimball and the brethren never speculated and made money off the people. Any charges to the contrary are false.

Just take time to think of the thousands of acres of lonely, thirsty land, waiting for centuries to be reclaimed from the ruins of ages. The early leaders saw in vision green fields, and farms, just as Joseph Smith prophesied it would be: "It is the place where you will find all the things your souls are hungering for,

where the people will own big farms, with green fields of wheat and grass, with purple blossoms and long rows of fruit trees and vegetables." Is that true? It should be true, and that was the intent and purpose of our leaders. My father pleaded with his family, almost as he would plead for life, to keep their inheritance.

All will be most beautiful in the desert. Through those words I can get a vision. I have a moving-picture mind. It was a vision, a dream come true. Nobody was there to despoil that dream.

INHERITANCES IN ZION

A new generation has arisen. Think of your pioneer fathers and mothers, who built better than they knew. Think of the men, women and children toiling in sweat-shops, with little food, families without money, without fuel and without hope, facing cold winters in great cities, who have been gathered to a barren empire, which our ancestors have transformed into an Eden, a land of liberty, a home for the oppressed of God's children, where they can have life, liberty and the pursuit of happiness, and worship God according to the dictates of their consciences. The stranger has found his way amongst us, and many of us have sold our inheritances for a mess of pottage, and are seeking elsewhere, hoping for more ease, more idleness, more luxury. In this once lonely, sage-covered, wind-swept valley there should be erected a granite monument and written thereon this epitaph:

> Who seeks for heaven alone to save his soul,
> May keep the path, but will not reach the goal;
> While he who walks in love may wander far,
> Yet God will bring him where the blessed are.
>
> HENRY VAN DYKE

THE DESIRE TO RETURN

On the occasion previously mentioned, when I looked upon the people assembled in the San Francisco Chapel, I prophesied, and Elder Joseph E. Larkin wrote: "A prophecy made by President J. Golden Kimball, of the First Council of Seventy, at a meeting held in the San Francisco Latter-day Saints' Chapel, March 16th, 1924." It is, as near as I remember, as follows: "I prophesy that before many of you go to the other side you will have a burning desire in your hearts to return to the places where the leaders of the Church have counseled the saints to settle, and you will give anything in the world to have a home there."

Brethren and sisters, I am told that Zion is North and South America, but with all of their beauty and splendour and wonderful opportunities there is no place in the world as safe for the Latter-day Saints as where God's servants had their inheritances. God bless you. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 18, 1927

EDITORIAL

WHEN DID REVELATION CEASE?

All who accept the Holy Bible for what it professes to be, by that very acceptance aver as an established fact the actuality of direct communication from God to man.

Throughout the patriarchal period, from Adam to Moses, comprising the several dispensations of, and successive apostasies from, the Gospel of the then unembodied, but chosen and foreordained, Lord and Saviour Jesus Christ, the voice of God was heard by mortal ears, calling men to repentance, and proclaiming baptism in water and the conferment of the Holy Ghost by the laying on of hands as the indispensable and unchangeable conditions of salvation. See Pearl of Great Price; and Book of Mormon, Alma 22: 12-14.

From Moses to John the Baptist, the Israelitish government, whether administered by judges or kings, was essentially a theocracy; for there were prophets through that chain of centuries who spoke with authority, both to the people and to their rulers, avowing: "Thus saith the Lord."

Then came the Baptist as a voice in the wilderness, crying aloud the old yet ever new call of God "Repent ye", and administering baptism by immersion for the remission of sins. John's authority to preach and baptize was not the pronouncement of the Sanhedrin, nor license from any of the great theological schools. He proclaimed himself as one commissioned of God.

And the Mightier One followed, avowing that He had been sent, and that the doctrine He taught was the Father's, not distinctively His own. Thus did the Lord testify that He was a Revelator, receiving from God and giving liberally to man.

That the Church was guided by direct revelation throughout the period of apostolic ministry is abundantly attested by the ancient scriptures, from the first chapter of Acts to the last of Revelation. Assuredly, therefore, revelation as a gift to the Church did not terminate with our Lord's ascension.

John the Apostle expressly avouches that the last book of the New Testament, in our current compilation, is no independent production of his, but—

> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.—Revelation 1: 1.

The Primitive Church was undeniably blessed by specific revelation from God through His servants ordained to power and authority in the Holy Priesthood; and, in the light of this fact, we are confronted by the momentous question—When did God cease to speak thus to His Church?

That He did so cease to speak has been openly proclaimed for centuries. According to the precepts of men, the canon of scripture was made complete by the testimonies and testaments of the ancient Apostles; and this in spite of the Lord's solemn affirmation that upon the rock of revelation should His Church be builded. See Matt. 16: 17-19.

The significant truth is, that revelation to the Church did not cease as long as there was in fact a Church of Jesus Christ on earth.

That the apostolic administration was followed by a widespread and increasing apostasy from the Church, which culminated in the apostasy of the Church itself, or what still flaunted the title of the Church though bereft of spiritual powers and blessings, is proved by a rational interpretation of both ecclesiastical and general history. Moreover, this declension, by which the world became enshrouded in spiritual darkness, while the institution calling itself the Church bedizened the eyes and minds of men by her glittering display of wealth and secular power, had been predicted in circumstantial detail while yet there were prophets empowered to speak in the name of the Lord.

While it may not be possible to determine the day or year in which the Primitive Church ceased to exist as a body acknowledged of Jesus Christ as His Church, for the apostasy was progressive though rapidly so, it is evident that before the close of the third century the so-called Church had lost the distinguishing features specified by the Lord and emphasized by His Apostles, and had become an institution of men, characterized in function by the aberrations of human fancy. For centuries thereafter sacerdotalism professed some form of godliness while miserably lacking the power thereof.

Then, in fulfilment of ancient prophecy, the Holy Priesthood was restored anew, not as a revival of investiture from early Christendom, but as a definite reestablishment, the very day of which is recorded in modern history.

In 1830 the Church of Jesus Christ of Latter-day Saints was organized, and since has unceasingly proclaimed that the very voice of God has been heard by prophets of the current age, and that latter-day revelation from the heavens is a solemn certainty with which mankind must reckon, to their salvation or loss.—J. E. T.

ATHEISM—A PERNICIOUS CREED

SINCE EARLY TIMES there have been those who have professed to be disciples of atheism. This term strictly refers to the

doctrine of disbelief in the existence of a Supreme Being, and, if accepted as such literally, paradoxical as it may seem, the greatest atheists of all time have not been atheists. Man is so constituted that worship of a higher Intelligence is essential; and the universe is so ordered that to deny inwardly the reality of an overruling Power is impossible, regardless of outward profession. Every atom of matter and every work of Nature bear witness that God *is*, and no man can refute it—not even to his own satisfaction.

However, there is a creed that is rapidly gaining adherents masquerading under the guise of atheism, and, notwithstanding that its title is a misnomer, its doctrines are no less pernicious. Disbelief in God is declared a vital principle, but the movement is in reality anti-religionism. This so-called atheism is to the religious world what Bolshevism is to the political and social world.

According to the report of a recent investigation, which was conducted by Homer Croy for *The World's Work*, this atheism is spreading with astonishing rapidity, especially among young people in schools. Many atheistical organizations are active throughout the world, with principal motives to undermine the churches and destroy the inborn conception of God. Atheistical magazines are being regularly published and widely circulated.

No special investigation is needed to prove the prevalence of this evil. Its disciples are to be found in any community; they can be detected by their ordinary conversation and daily life. Proselytizers of the atheistic creed may frequently be heard from street corners, giving utterance to the foulest blasphemy, denouncing religion, morals and society; and they offer nothing by way of replacement but cynical hopelessness. The words of the Saviour to certain Scribes and Pharisees may well be applied to all such:

> Woe unto you . . . for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

One well-known advocate of atheism has written: "Gods are like gowns—in style to-day, out of date to-morrow." And he goes on to say that the Greek Zeus and Roman Jupiter once struck terror into the hearts of men, but to-day these gods are bereft of their influence. His conclusion, worded in blasphemous language, is that history repeats itself, and, therefore, some day the Jewish Jehovah will suffer a similar fate.

For one who is desirous of advertizing the supposed merits of atheism, to use such an illustration is very like a charlatan physician who attempts to influence prospective patrons in favour of his treatment by pointing to a corpse, erstwhile his patient, and saying: "See what my cure will do for you." Thus far the deductions

of this atheist are correct—history does repeat itself. Grecian and Roman civilizations collapsed centuries ago as a direct result of the corruption and decay that always accompany disregard for faith in the Supreme Being; and, as surely as men desert God and His precepts for the sophistry of the world, calamities equally as grave as those of ages past will befall the civilization of the present day.

Atheism is the cancer of civilization, and it has proved fatal to many worldly-wise generations. There is only one cure for the ailment—the Gospel of Jesus Christ, which has been restored to earth in these last days through the instrumentality of the Prophet Joseph Smith. After centuries of apostasy, abject and universal, the heavens were again opened, in fulfilment of inspired prediction. God, the Father, and His Son, Jesus Christ, appeared unto the Prophet of the latter days; and thousands of people from all nations have received testimonies of the divine origin of the great redeeming work thus ushered in anew. With these convictions of truth comes absolute knowledge that God *is*, that He is a perfected Being in whose image man was created, and that Jesus Christ is His Son, the Redeemer of the world and the Jehovah of the Old Testament. Rail against them as men will, these are facts, nevertheless, and all will ultimately be obliged to accept them as such, and to recognize Jesus the Christ as Lord of lords and King of kings.—Richard L. Evans.

A SCIENTIST TESTIFIES

During the investigation referred to in the preceding writing one leader of a prominent atheistical association declared that answers to a recent questionnaire prove 75 per cent. of the world's scientists to be agnostics and atheists, and, that they "are constantly digging up new proofs pointing to the fact that there is no soul, no continuation after life, but no proof of God." If the figures are correct, it is obvious that 75 per cent. of the men of science have strayed from the path of truth. To those who still have an abiding faith in the divine source of knowledge, however, the world owes much. They are rendering service to man by working in harmony with the laws of God. The following editorial from the *Los Angeles Times* concerning a statement from Dr. Robert A. Millikan testifies to the harmony of all truth:

One of the greatest qualities of brilliant minds is their ability to recognize the truth. Traditions taught and superstitions inborn close the gates of the mind against truth in so many cases that generations are sometimes required to establish it. In the case of religiously inclined persons it is impossible to understand why the truth is often barred, for surely truth is divine. The Godhead is truth, truth to a certainty, and immutable, so that whenever a truth is established the human race

is bound to look upon it as a divine thing and thenceforth consider false all that contradicts it.

Dr. Robert A. Millikan, world-famed physicist and discoverer of the Millikan cosmic ray, has the truth-seeking mind of a scientist, and he applies his eager quest for truth not only to science, but to religion as well. His declarations on the relation of science and religion should be a revelation to the flippant atheists who see no reason for any religious belief whatever, and comforting assurance to the orthodox followers of formal creeds who fear science is making assaults on their beliefs.

"Modern science, of the real sort," says the learned philosopher, "is slowly learning to walk humbly with its God, and in that lesson is contributing something to religion." There is a tremendous sermon in that declaration. There is nothing in the modern discoveries of science—which are but revelations of God's truth—that negative any of the teachings of religions worth preserving, and not a single lesson taught by the loved Teacher of Nazareth has been attacked by scientific fact or theory. Men think too much about performance of creed-ceremonies, invented by other men, and too little about interpretations of Nature, created by the Divinity. The human conception of God, in the main, is too small; it is man's conception of God, and what man should strive for is God's conception of God, which is revealed to man in himself and in Nature. Man, who cannot by taking thought of himself increase his stature by so much as an inch, certainly cannot through disbelief of the divine truth as revealed in God's natural world improve his own soul nor draw closer to divine life.

The more one is inclined to religious life, the more one should incline to the truth, for the truth is the path from the body of man to the feet of the Almighty. Science, which is the striving of wise men to interpret God's works, has come to a greater conception of God through witnessing divine truth and is "walking humbly" with greater faith and happiness.

NINETY-NINE STAKES IN ZION

THREE NEW STAKES, East Jordan, Hollywood and San Francisco, have been organized since the General Conference of the Church in April. There are now ninety-nine such divisions in Zion, with memberships ranging from twelve hundred to more than fourteen thousand.

As there are no stake organizations in the Missions or countries removed from Zion, members of the Church in this land must rely upon verbal and printed explanation for information concerning these important divisions.

Stakes, and the wards which they comprise, are analogous in many particulars to Districts and branches in the Missions. Some stakes include whole counties, while others in populous sections cover a very limited territory. There are four such divisions entirely within Salt Lake City. A presidency of three and a high council of twelve, selected under the direction of the First

Presidency of the Church and sustained by the vote of the people, have jurisdiction over the members and wards of each stake.

The term "stake" as used to designate a territorial subdivision is peculiar to the terminology of the Church of Jesus Christ. The territory surrounding Independence, Jackson County, Missouri, is often erroneously referred to as the "Centre Stake of Zion." While it is true that the centre "place" of Zion is there, and there the central city of Zion, the "New Jerusalem", will be built, there is no centre "stake" of Zion. This improper usage may easily be avoided if it is kept in mind that the organization is comparable with a tent, the centre pole of which is supported and strengthened by cords and stakes on all sides. The analogy is used in both ancient and modern scripture. J. B. Keeler, in *The Lesser Priesthood, etc.*, has the following to say:

Isaiah uses it (stakes) as a figure of speech in which he makes Jerusalem a tent with its stakes and cords stretching out the curtains, and the stakes marking off the boundary of space the tent occupies. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."—Isaiah 33: 20. Again, prophesying of Israel when in the latter times they would need more room, he says: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."—Isaiah 54:2. The implied comparison in this metaphor is that the stakes and cords mark off or broaden the boundary of their habitation. The Lord uses similar language in a revelation: "For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened."—Doctrine and Covenants 82: 14. "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion."—Doctrine and Covenants 101 : 21.

RICHARD L. EVANS

WISDOM—ITS SOURCE AND ACQUISITION

THERE is no ingenious mind that has ever invented anything beneficial to the human family but what he obtained it from one source, whether he knows or believes it or not. There is only one source whence men obtain wisdom, and that is of God, the Fountain of all wisdom; and though men may claim to make their discoveries by their own wisdom, by meditation and reflection, they are indebted to our Father in heaven for all.

Our religion will not clash with or contradict the facts of science in any particular. You may take geology, for instance, and it is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true, but

its leading principles are; they are facts—they are eternal; and to assert that the Lord made this earth out of nothing is preposterous and impossible. God never made something out of nothing; it is not in the economy or law by which the worlds were, are, or will exist. There is an eternity before us, and it is full of matter; and if we but understood enough of the Lord and His ways, we would say that He took of this matter and organized this earth from it. How long it has been organized it is not for me to say, and I do not care anything about it. As for the Bible account of the creation, we may say that the Lord gave it to Moses. If we understood the process of creation there would be no mystery about it; it would all be reasonable and plain, for there is no mystery except to the ignorant. This we know by what we have learned naturally since we have had a being on the earth. We can now take a hymn book and read its contents; but if we had never learned letters and knew nothing about type or paper or their uses, and should take up a book and look at it, it would be a great mystery, and still more so would it be to see a person read line after line, and give expression therefrom to the sentiments of himself or others. But this is no mystery to us now, because we have learned our letters, and then learned to place those letters into syllables, the syllables into words, and the words into sentences.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who for many years has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as God. Such doctrine by him would be considered vanity and foolishness; it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief, into which he has argued himself, from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity.

We should seek substantial information, and trust little to that kind of so-called learning that is based upon theory. We should pluck fruit from the tree of knowledge, and taste, then shall our eyes be open to see, our ears to hear and our hearts to understand. I would recommend the same course to those who have not embraced and tasted the sweets of "Mormonism." We should get wisdom by reading and by study. We should introduce the best books into our schools for the education and improvement of our children. Let our school teachers seek con-

stantly to fasten upon the young mind useful information, and banish from their schools every study that only tends to perplex the student and waste his valuable time.

Some think too much and should labour more; others labour too much and should think more, and thus maintain an equilibrium between the mental and physical members of the individual; then you will enjoy health and vigour, will be active, and ready to discern truly and judge quickly. Men who do much thinking, philosophers for instance, should apply their bodies to more manual labour in order to make their bodies more healthy and their minds more vigorous and active.

As we prepare materials to build a house, so man can prepare himself for the reception of eternal wisdom. We go where the materials for a house are, and prepare them to answer our purpose; so we may go where eternal wisdom dwells, and there diligently seek to possess it, for its price is above rubies.

After all our endeavours to obtain wisdom from the best books, etc., there still remains an open fountain for all: "If any of you lack wisdom, let him ask of God." Let every Latter-day Saint constantly practise himself in the performance of every good word and work, acknowledge God to be God, be strict in keeping His laws, and learn to love mercy, eschew evil, and delight in constantly doing that which is pleasing to God. This is the only sure way to obtain influence with God and all good men.

These principles will abide, while all false principles will fall with those who cleave to them.—PRESIDENT BRIGHAM YOUNG.

FROM THE MISSION FIELD

Doings in the Districts: *Hull*—On Saturday, August 6th, the missionaries of the District held their monthly report meeting at Hull. The reports showed that country work and evening tracting are being engaged in successfully. Street meetings, where they can be held, are an effective means of delivering the gospel message to many listeners. Instructions were given, and plans made for the further spreading of the Gospel in outlying sections.

Sheffield—A goodly number of saints and friends of the Sheffield District joined in a District outing at Conisboro Castle on Monday, August 1st. An enjoyable day was spent in games of contest and community singing.

Ulster—Seven persons were baptized at a service held on August 6th at Helens Bay, and were confirmed the following day at the regular Fast meeting. President Kendall D. Garff and Traveling Elders Evan H. Jenkins, Seth P. Leishman and Boyd W. Madsen administered the ordinances, assisted by Local Elders Thomas J. Ditty and Walter Pring. Elder Jenkins and President Garff were the speakers on the two occasions. A District outing was also held on Saturday, August 6th.

THE STARS

I LOVE THE STARS. They seem so pure and strong,
And shed such soft, serene and mellow light,
I cannot think of them as going wrong,
Since constancy still seems their chief delight.
If to my eyes at times they seem less bright,
The consciousness of my defective gaze
Suggests that they are pilgrims of the night,
Who never change the courses of their ways
Through all the shifting scenes the flight of time displays.

It seems to me they never cease to sing
The praises of an overruling Power,
Untroubled by the pangs of questioning
The Maker of the sunshine and the shower,
They move in majesty, nor pause to cower
Before the baneful ravages of Chance.
The laws of their existence, every hour,
Are holding them or helping them advance
Around their circling course of beauty and romance.

And God is there. I know not how to think
That all these marvels have been left alone
To rise above or else to fall and sink
To depths of desolation still unknown.
I seem to see within a clod or stone
The evidence of some supernal Force
That greater wonders have more clearly shown,
As they move forward in their trackless course,
Unshaken with the shocks of sorrow and remorse.

Above the thrones of kings there is a Throne,
Not builded with the human hands of clay,
Not founded on the polished blocks of stone
That moulder into ruin and decay,
Though heaven and earth should fall and pass away,
The Throne of that divine and mighty Force,
Untarnished by the ravages that slay,
Will be a rich and superhuman Source
Of power that hurls the worlds around their shining course.

ALFRED OSMOND

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